A. T. Parker
High and Ashland East Sid
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BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XV. NUMBER 44 LEXINGTON, KY., FEBRUARY 10, 1907 PUBLISHED WEEKLY, $1.50 A YEAR IN ADVANCE

WOMAN

ANSWERS ROOSEVELT

Is Party To a Trial Marriage and Discusses President's Views On Theories of Race Suicide. Wageearners Cannot Afford To Raise Families.

NO ROOM FOR CHILDREN— RICH MOST TO BLAME.

(NEWS CLIPPING.)

One of the most deeply interested friends of the Blade residing in New York City, being personally acquainted with the lady concerned in the article herein reproduced, as well as her husband, has sent us the following from the columns of the New York Evening World.

Her Marriage Contract.

The form of marriage contract made and entered into by husband and wife, in the presence of witnesses as inaugurating the system of trial marriages:

The Man's Pledge

"I declare before these witnesses that I, Herbert Newton Casson, take Lydia Kingsmill Commander as my wife so long as love and wisdom unite us."

The Woman's Pledge.

"I pledge myself as the wife of Herbert Newton Casson so long, and only so long, as love shall bind our hearts."

Her Views On Race Suicide.

"The man bound down by a pay envelope will not raise a large family. Race suicide is directly due to economic conditions."

"Because of our strenuous rush for wealth—our higher standard of living—our fierce competition for success—child has become an economic burden and a hindrance."

THE WORLD'S STORY.

A woman who has been married nearly eight years on the trial plan and has no children, has written a book on the subject of race suicide. Her name is Lydia Kingsmill Commander, and she is the wife of Rev. Herbert N. Casson, the editor, reformer, socialist and free thinker.

In her book, which is soon to be published Mrs. Commander, who has studied the question from all its angles, seeks to prove that race suicide is a result of economical conditions that prevent the American wage earner from raising and supporting a large family.

The marriage of Mrs. Commander and Mr. Casson, in the spring of 1899, created a sensation. It was one of th first of the advanced marriages that are now advocated by so many up-to-date thinkers. By the terms of the wedding contract they were bound together only so long as love lasts. Whether the love should last mutually or not was not specified.

In a statement made at the time of the wedding Mrs. Commander said: "I believe true marriage to mean a deep affinity of heart and mind and soul existing between a man and a woman who find in eath other the inspiration of all that is best, highest, noblest and purest in the character. I believe that the lives should blend and harmonize, making together one perfect whole, and yet that each should preserve his or her own individuality, developing all that lies within the nature to its highest capabilities."

Mr. Casson wrote at the same time:

"With all the confidence of love I yield to a woman. I do not wish to compel affection or obtain a claim by any legal device. Unless love is spontaneous and free it is not love. I desire to be loved as long as I am lovable, and no longer. I will never consent to chain the life of another being to mine in an irrevocable way."

Mrs. Commander was born in London, Ontario, attended the Western College in Canada, and became a Unitarian preacher at Baraboo, Wis. Later she relinquished her ministry and went into literary and lecture work. She was the American speaker at the Berlin Congress of Women.

"Two years ago," said Mrs. Cammander "my attention was called to race suicide by President Roosevelt's famous letter on the subjeect. Since then I have made investigations preparatory to presenting a book on the subject.

One Child to the Block.

"I canvassed the west side apartment-houses, inveestigated in the tenement districts, and make a house-to-house search for children in the Fifth avenue region. There is a stretch of fifteen blocks on Fifth avenue in which there are only fifteen children. It is here—where women have unlimited leisure and liberty—that fewest children are to be found.

"I visited twenty-two apartment houses, containing 485 families, in which there were just fifty-four children, or about one child to every nine families. In downtown apartment-houses I was repeatedly asked, 'Have you any children or dogs?' and informed, 'We never take either.' Four landlords said: 'The only tenants I will accept are married couples without children.'

"My favorite plan was to represent myself looking for a flat for 'my sister with five children.' I went to apartments renting for from $75 to $100 per month and in all New York could find none to take those mythical five children!

"Landlords were willing to take two children. When I asked if they would take a family with children the answer was usually, 'Oh, yes. How many—two? When I said five the refusal was invariable.

"Wishing to get the other side, I occasionally pretended I had an invalid husband who could not live in a flat where children were. That always brought a prompt confession that children never were allowed in the buildings.

Two Children the Limit.

"The prevailing American ideas among rich and poor, educated and uneducated, women and men, is two children. That is not enough. You must remember to count on there always being single persons and deaths. With an average of two children, the American race would soon die out. I would recommend not less than an average of three to a family possibly four children.

"We are a young, strong, virile people, in the flush of our fruitful powers. We are at an age when to reproduce ourselves, to throw our young life forward into the future, should be a joy, a delight, the natural expression of our abounding vitality.

"It is a thoroughly American belief that a life which is merely existence is not worth living.

"At every turn the man without a family has the advantage. He can hold his job lightly and feel independent. He has less to sacrifice in the present and less to dread in the future.

"Why has the child become an economic burden and a hindrance? It is because of our strenuous rush for wealth—our higher standards of living—our fierce competition for success.

"The man bound down by a pay envelope will not raise a large family. He cannot if he hopes to bring up his children as he wishes. As a result, the large families are usually brought into the world by classes indifferent to the welfare of their children.

"Thus, race suicide is directly traceable to economic conditions. At present our nation is sacrificed to business. We exist to do business, instead of business existing for our convenience.

"Therefore, it i hardly reasonable to be urging women to raise children only to slaughter those children or rob them of their childhood in child-labor.

"The choice between work and motherhood is one that should never be asked of woman. It is like asking her to choose between her right hand and her eyesight. She is entitled to both. A perfect womanhood requires both work and motherhood."

The Poem Goes In.

Logan, Utah.—Enclosed postoffice order for $1.50 for the Blade for 1907. I received Dr. Wilsons book and have read it through and through again, for it is intensely interesting to me, and must be to the public and is a great compliment to the gifted author. After reading it the first time I thought it so truthful I sat down and wrote the following poem, which I have inscribed to Dr. Wilson.—AARON DE WITT.

FUNERAL ADDRESS AT GRAVE OF MRS. HENRY'S MOTHER

Fitting Tribute To One Whose Life Was Exemplary--Refused To Believe In the God of the Bible But Could See the Good That Existed In Everything

Characteristic Epitaph of Her Personal Choosing

(BY DR. J. B. WILSON.)

For this occasion I will follow the clerical custom of taking a text. It may be found in the book of Ecclesiastes, iii., 19-22.

19. For that which befalleth the sons of men, befalleth beasts. Even one thing befalleth them; as the one dieth, so dieth the other; yea they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity.

20. All go unto one place; all are of the dust, and all turn to dust again.

21. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

22. Wherefore, I perceive that there is nothing better than that a man should rejoice in his own works, for that is his portion; for who shall bring him to see what shall come after him?

The above startling words are from the Bible, and therefore they must be true.

What do they declare? Simply this—that man is a beast, and dies like the beast; that both come from and go to the same place; that no one knows where that place is, or anything about it, except that both alike go to dust.

"For who shall bring man to see what shall come after him?" Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward?"

No stronger statement could be made in support of the truth of Agnosticism; and these words must be true, for they are in the Bible; and surely the Bible is an honorable book. If man hath no pre-eminence above a beast, as it declares, then, if man hath a soul the beast hath a soul. To kill the beast then, is to commit murder, and to eat the beast is to practice cannibalism.

These words also declare that we should live for this world, for it is our portion, and there is no one who can bring us to see or know anything about what shall come after us. Agnosticism,' therefore, plainly has the support of the Holy Scriptures. No amount of juggling can twist these words to mean otherwise.

The dear old lady whose silent form now lies before us was not one of the unthinking many who are content with the teachings of childhood, and who stop there. As she grew in years she grew in thought until her soul, like the sun, grew large and bright among the sunset clouds.

She read and studied the Bible for herself and kept step in the march of mind. She saw good in all peoples and in all Bibles and in all creeds, and patiently gleaned the true from the false. She discovered that the Bible is intensely human; that its God is a monster; that the men who have believed in him have hated and killed each other in his name; that its teachings have had the effect of sowing the seeds of hate and discord among men and nations; that it has fostered ignorance, degraded labor, enslaved woman, supported kingcraft and priestcraft, opposed progress sanctified war and persecuted for opinion's sake.

No Belief in Heaven or Hell.

She discovered that the Christian heaven and hell are but the fantastical conceptions of ignorant and diseased minds, dominated by wonder, selfishness and fear.

Strange that people of these times should stick to the somber heaven, and hateful hell, conceived in the darkened minds of men groping about in dark ages.

Strange that they can find comfort, love, justice and truth in such monstrous conceptions, and that they should want to perpetuate them by poisoning the minds of posterity. If the people of this enlightened age must have a heaven and hell, why not create them out of their own fancies and imaginations.

Of this one thing our friend was proud. She rejoiced that the Christian heaven and hell, along with other associate dogmas which stained fifteen centuries with human blood, were all man-made and not woman-made. We may all rejoice and be thankful that all the bloody Christian wars, massacres, inquisitions and persecutions, with their attending horrors never sprang from the mother heart of the race. If woman, the worst sufferer had been consulted, these never would have been.

Knowledge Based on Speculation.

Finally she realized that all the knowledge man has, or ever had, of another existence is based upon assertion, speculation, guesses dreams, "For who shall bring man to see what shall come after him?"

So, true to her convictions, and with a high moral courage, she stepped clear out of the superstition which encompassed her youth into the ranks of Independent and progressive thought.

As an indication of her individuality and uncompromising honesty, no more need be given than this inscription, which she ordered to be engraven on her tombstone:

o.....................................o
: AGNOSTIC. :
:
:I DO NOT KNOW! DO YOU?:
: :
o.....................................o

The evolution of this strong-minded woman through various stages of belief to agnosticism is but an illustration of the evolution through which millions are passing today. There is not a person present or who will read what I am saying but is passing right now through some stage of this evolution. Each is absorbing as much as he has capacity for receiving and this applies to the clergy, as well as to every one else. Even nations are in the convulsions of this evolutionizing process.

Science, education, discovery, the press and liberal propaganda are insidiously and almost imperceptibly changing the minds of men and women, and leading them quietly, gently into the channels of free and independent thought.

Disbelief No Longer Criminal.

Verily, verily, "the thoughts of men are widening with the process of the suns."

It has come to pass that disbelief is no longer a crime, and heresy no longer a horror. The facts are that heresy is so deep-rooted in the clerical mind that it is constantly manifesting itself in open revolt against old and cherished dogmas. Were all preachers honest—were all the heresy now concealed in the clerical heart exposed to view, it would startle and shock the world.

It has always happened that the heresy of one age has become the gospel of the next. The heretic, therefore, is the prophet, the advance guard of liberty, the forerunner of his time. No station in life is more honorable or which, in time, is more honored.

From Jesus to Paine and Ingersoll there has never been a heretic who has swayed mankind, who was a conservative—a straddler of opinion. The truth being big in him, and his love for humanity great, he must needs speak boldly out. All down through the ages the heretic stands first in the ranks of the immortals.

The heretic has made nearly all the discoveries, and nearly all the laws and morals that have been of any benefit to humanity, and the progress of the world may best be reckoned from the fact that you can no longer imprison, kill or hurt the heretic. You can only bound him.

Our friend lived to the green old

(Continued on Page Four)

OPEN

LETTER TO THE PRESIDENT

On the Discharged Negro Soldiers For the Brownsville Riot—Brought To America By Good Christians and Are Given the Bounce.

FOLLOW HIM WHO WAS THE PRINCE OF PEACE.

(BY ANNO DOMINI MARBLE.)

My Dear Mr. President! I beg your pardon for not coming to your aid sooner in regard to that Bownsville and colored troops affair. The fact is, I had hoped the whole affair would blow over like an August cloud but when such men as Senator Foraker "butt in" at the "club" dinner and keep everybody waiting until the dinner gets cold while he warms the diners by his severe criticism of your methods it is high time for me to "speak out in meetin'." Mr. Foraker should understand; and his constituents—the corporation that had him elected—should understand and the people of his state should understand, that, strict discipline and morality must be maintained in every regiment of soldiers (professional murderers) and especially among the blacks. Didn't our fore fathers bring them among the good Christian families in the mild and lovely South, where they could be reared educated and trained in the service of the Lord, and in a way that they would never be likely to depart therefrom? Mr. Foraker does not seem to understand clearly the difference between the "Pinkertons" (the professional murderers for corporations) self educated and trained and those educated and trained by the Government to kill scientifically, or by prescribed rules [illegible] I must admit that Mr. Foraker is a nice man, and a smart man, and a Christian man, but he fails to fully understand that the garb of a corporation soldier, a Pinkerton may be anything that may suit his fancy or convenience, while the garb or clothing of a soldier is a "badge of honor." (?) And he should also understand that strict discipline and morality must be kept up in the black regiments lest it creep into the white regiments, as habits and color are likely to mix some when they get on equal ground, as we have observed.

Now, Mr. President, I know of many tender-hearted people (and good people too) and I think Mr Foraker is one of them, who believe that, when the "Prince of Peace" said, "If you have no sword sell your garment and buy one" meant in the language of today, "If you have no 'Winchester' sell your only cow and buy one." But it is evident that you and God and Congress know, or Congress would not have appropriated (last year) 300,000 army rifles to be distributed among the school boys of the country. Take courage Mr. President! The Lord is on your side, and so am I.

PREACHERS DO BUT PEOPLE DON'T

Lines Are Drawn Between Pulpit and Pew In the Far West On Idea of Church Union.

(NEWS CLIPPING.)

Under date of January 22, 1907, the Tacoma (Wash.) Times publishes the following significant news item:

Practically all preachers in Tacoma favor the union of the denominations into one great church of the protestant faith, but they still keep apar and Dr. E. T. Ford, of the First Congregational Church, said very vigorously this morning at the Ministerial alliance meeting that the thing which is keeping them apart is the church bureaucracy.

"The people are for it and if we could change the bureaucracy and get the ministers to stand for it we would have it. But I have prayed for it, and worked for it and talked for it and I am getting impatient for it," he said.

The question came up on a paper read by Rev. John Reid favoring church union. He said the poor now are keeping aloof from the church. They have no cofidence in it. Not more than 40 per cent of the people in this country, he said, are in the church and many of these are far away from a true religious life.

He thought conditions deplorable. Bishops and elders, he declared, are running hot foot over the same territory chasing each other around to build up a church establishment rather than to build up Christian character. This was due to the competition of the denominations, he said.

Nearly a dozen misters discussed the subject and all but one or two were for immediate church union.

NINE DEMANDS OF WOMAN

Formulated By the Western Sisterhood Which Aims at Social Purity and the Improvement of Maternity—What They Are Doing.

CARD OF THANKS SENT TO THE BLADE.

The following are denominated as the nine demands of feminism, or a plain declaration of the principle now being advocated by the members of the Woman's International Study Club, of Los Angeles:

I. We demand that woman be restored to her right of elective franchise in all matters pertaining to social laws and privileges.

II. We demand the sacredness of motherhood, as it is in nature in all life below humanity, with the added protection of the family, in laws making it a states prison offense to give a child otheer than its genital name.

III. We demand the teaching of sacred (sexual) science to women and children, instead of superstition.

IV. We demand that woman be freed from being compelled to sell herself in marriage for money value; and protected by the pension ing of mothers independent of their husband's property.

V. We demand the right of mothers the pension and money values now usurped by such parasites as priests, preachers, aristocrats, capitalists and all who are idlers.

VII. We demand that all property and buildings now used for teaching superstition and mental slavery of human beings, be confiscated by the government and used for scientific teaching, scientific libraries and social gatherings.

VIII. We demand that every child born in the United States of America shall have a recorded lineage, sworn to or affirmed by the mother of said records of the county in which it is born, and that it shall be the first duty of motherhood to teach her daughters that all the crimes of "the vilization" (civilization) have their root in disguised fatherhood as represented in "the fatherhood of god," special creation of world's and human beings by god; and miraculous conceptions fathered by "god."

IX. We demand that the Affirmation of Patronage be made by mothers without any reference to or fear of a supreme being but solely with reference to the power of love, truth and honor as a mutual safeguarding for mother and child and the human society in which they live.

A Card of Thanks.

In behalf of the Woman's International Study Club and the Scientific Social Purity Association (headquarters in this city) which unanimously adopt and endorse the Nine Demands of Femininism as promulgated by the W. I. S. C. and published by Higher Science magazine, during the past half year, we desire to tender our sincere thanks to the Blue Grass Blade for its generous welcome to the late communication from our secretary of the S. S. P. A., and in order to insure for ourselves another welcome some day, by not wearing this one out with of meaningless phrases, we will consider we have been treated very handsomely by our large hearted and broadminded brothers of the Blade, if they will give space in next issue, for our demands as above named and below given.

We especially desire the attention of live Blade readers to the eighth demand. We assert that every right for which Liberals and Socialists are contending, viz., right to speak, think, work and love, as well as also, the much contested "right of a child to be born well, would all fall in

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Forward March.

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Work hard for today.

• • • •

Regret not that which is done.

• • • •

Upon the past not heaven itself has power.

• • • •

Never permit the fire of your thought to grow cold.

• • • •

Human love inspires more noble deeds than fear of God.

• • • •

There are but two classes of people to labor for—women and men.

• • • •

Should one speak evil of you so live that no one will believe him.

• • •

The philosophy of Freethought is strong enough to outlast all the creeds.

• • • •

Happiness does not depend upon the possession of things but upon a condition of the mind which finds good where others see only evil.

• • • • •

Labor can afford to imitate the alleged example of Christ in one thing, to scourge with a whip of cords those who would make their "Father's temple a den of thieves."

• • • •

Considering the gulf and the extent of the chasm while exhorting it is a wonder that some of the servants of the Most High have not long ago fallen into the hole in their face and got swalowed up.

• • • • •

Talk about Sabbath observance! It should be made a day of pleasure, of rest without weariness, and know, when the sun goes down that life is really worth the living and man the greatest of all.

• • • •

Says an exchange: "Coxey marched up the hill, marched down again and the acute phase of the affair was passed." But we assert the danger still remains and will remain so long as men educated to believe themselves sovereigns cannot obtain bread.

• • • •

Christianity simply believes. Freethought knows. The one subsists on faith alone. The other depends upon knowledge. What one believes does not make facts. When facts are demonstrated belief is no longer possible for knowledge transcends it.

• • • •

According to Scripture the only earthly visitor to be admitted to kingdom come was Satan. The same account assures us that when Satan and Jahveh got together they usually made it hot for each other and will account for the razzle-dazzle that was dished up for Job. The veiling over this is really so thin that it can be seen through.

• • • • •

Lexington is in the throes of a hot political campaign for municipal jobs and the opposing factions are throwing religion in the game. Anonymous cards are being sent to church members against this or that creed in an effort to win votes. Thinking people very readily understand that an anonymous roast is a cowardly stab in the dark and they will, if they desire honesty inculcated in government, act accordingly.

• • • •

The mere fact that M. Kaufman made an oration over the grave of our late editor, C. C. Moore, was made an argument against the voters being for the candidate whose interests he was championing in a recent municipal election in Lexington. This is an enlightened age and an enlightened community. More reason, my friend, why Freethinkers should organize. Some day you may feel like doing it but, then it may be too late to do any good. "In times of peace pepare for war."

It is freedom of thought and expression that constitutes the only idea in all the earth that must prove indestructible, argues its own necessity, is in perfect accord with the laws of the universe and impels respect even at the hands of orthodox tyrants. Birds and beasts cannot be checked in their songs and bayings, but the pious fools would place a lock upon the lips of man and forbid him to speak his honest thoughts. This is one of those human paradoxes which needs explaining.

• • • •

The Paine memorial pamphlet is deserving of a continent wide circulation, which means that it ought to be distributed throughout all America. There are still many thousands who know absolutely nothing of the merits of this master mind and it is our duty to see that they should know. We can accomplish this task by spreading his fame, the facts of his life, broadcast in every direction. Two thousand pamphlets will not go far but we hope to print another edition.

• • • •

THE ARMAMENTS OF THE LIBERAL PARTY.

Modern science, and its application, human history as men learn to know it more, and philosophy as it is made a part of our daily lives, constitute the trio that have reduced the Christian religion to a practical nonentity.

This statement is not made in its practical sense, as referring to the church militant, but in its religious sense, as applied to the church theological. A glance at the trend of modern legislation in America will show that the church is by no means dead. On the contrary it is alive, in full vigor and active. From the standpoint of its professed spirituality it is as dead as the mummy of Rameses.

For proof of this we have but to observe, first, the combined efforts of opposing creeds to secure legislative recognition of their non-essentials as well as their essentials. On the other hand there is perceived a plain and intrepid purpose to secularize our governmental and municipal institutions. The general drift of the people is from the church and not to it. Week after week the pulpiteers declaim against the vast army of non-church-goers and are using every new trick, every new artifice, to lug the people into the pews. At last the sexton pulls the cord and the church bells peal out as Dickens suggested, "They won't come, they won't come, they won't come." Empty pews and a diminishing exchecker constitute sources of anxiety and worry to the church leaders.

Enter the home, get down to the fireside and practically the same conditions prevail. Here we see no more Bible reading, no more family prayers, no more dull commentaries upon the misery of hell no more yielding to that which is unnatural and unhealthy to the active, vigorous man and woman. These are portentious signs. The Wednesday prayer meeting may succeed in drawing out a few old men, with just enough youngsters to court the girls, and this is the end. It is the height to which the church can attain. It is all that it can accomplish. Sunday brings out an extra crowd because of the prevailing fashions and some women are compelled to take this day upon which to disport her millinery. Every woman, upon entering the church door, naturally wonders if her hat is on straight and even this worldly thought is an argument against the power of Christianity. The women, as a rule, think more of the correctness of the make-up of their back hair than the soundness of the preacher's views. Not much spirituality in this, to be sure, but they are facts and every church goer is bound to admit the truth of these statements.

Paradoxical as the assertion may seem, Christianity is now a rank commercialism, but commercialis is not Christianity. The latter is made up of an aggregation of mammon worshippers. The former are gold-grabbers. In other words, and to be more explicit, commercialism has seized upon the churches but the churches cannot dominate our commercial activities.

For proof of the foregoing we have but to refer to the reasons assigned by Rev. Madison C. Peters for his quitting the Baptist ministry. We have but to fall back upon the Crapsey case and the latter's attitude toward the cardinal doctrines of the church. All these point conclusively to the certain disintegration of Christian theology.

This much proved, we now come back to our first statement. The application of modern science with its exactness of demonstrated fact has unravelled the skein of Christian theological argument. In its detail, its minutae, its continued experiments and development, science has wrought a wholesale devastation with Jehovah and his religious system. Human history has disproved so much of the Christian claim that men and women now know that a majority, and by far the most important, of these claims are untrue. It has unfolded the past before them and the extreme poverty of Christian fact is made painfully apparent. Philosophy by pointing out the true method of existence, modes of life, our human relationship, in its fullness and completeness, basing its theories and doctrines upon purely human ideals, removes all necessity for the God idea and undermines the very citadels of the church.

In all this lies the power, the strength and force of Freethought. Science, history and philosophy are its guides, reason its fortress and argument its only weapons. With them and through them, properly applied, the victory must come. When it shall come is a question for Freethinkers themselves to decide. It may come soon if we labor together. Delayed if we neglect our opportunities.

• • • •

THE DECLINE OF RELIGIOUS RULE.

When the tiger's teeth are drawn there is little danger with all its ferocity.

When the orthodox religion loses its hold upon public officials it is incapacitated for public injury.

Recently two petitions, or protests, rather, were presented to the Board of Education of New York City. One was heeded, the other unheeded. The first was presented by the Jewish citizens of that great metropolis against the continuance of Christian exercises in the public schools as an injustice to them and their children. The latter was made by a body of Christian meddlers who wanted more of their religion injected into the daily curriculum, including prayers, Bible reading and the singing of hymns. The Jews won and the Christians lost out.

It is gratifying to note that the Committee on Elementary Schools, before which the Jewish people carried their protest, has decided that the public school is not the place for religious instruction and that the assignment of essays on religious subjects, as well as the singing of religious hymns should be avoided, and, if the Bible is to be read at all it must be read without comment.

These facts indicate a triumph for the principles of Freethought although they emanated from the Jewish people. They also indicate that at last the earnest, thinking men and women are choosing their own side of the religious controversy and are looking at life as it really is. After all, the orthodox Christian is bound to discover, sooner or later, that the main elements of their own religion exist in the religion of the stranger. So true is this that the sects carefully segregate the teachers of their own religion into schools of their own. The priest is carefully protected from all contact with the outer world of thought. The cooling winds of pure reason are not permitted to blow upon him and he simply lives in a fool's paradise. Instead of being leaders of the people, as in the days of Greece, the preachers constitute the rear guard of the intellectual army that is making for human progress.

All reasoning men must admit that there is no situation in life so deplorable as that of a man or woman who knows the truth and dare not utter it. The laity have long since shaken themselves loose from it and do their own speaking and thinking without fear of the clergy. The clergy are standing today in the chains that held the people of the middle ages in intellectual bondage. Not until the church organizations permit the freedom of thought can they make for progress. This loss of prestige, this lack of power, is clearly brought out in the action of the New York school authorities.

Of course, it is easier to rule an ignorant and submissive people than it is to rule people who are wide awake and possess an inquiring mind. It is because the preachers of the orthodox faith have sought the easier way and have followed the line of least resistance that they are rapidly falling into disrepute. This will explain why the New York authorities, in matters of education, dared to face the clergy and rebel against any usurpation of religious authority in educational affairs. The tendency then is towards secularization and when sifted down the educators of the young have no right or authority to read the Bible, with or without comment, as it is essentially a religious book. If the child desires religious instruction, or its parents desire that it shall have it, there are enough institutions of a religious character, covering every shade and ism of orthodox beliefs, where it can be obtained without additional expense to the public taxpayers.

Did Freethinkers but sincerely take these questions into consideration and were they fully capable of realizing that the hour is at hand when they will be called upon to furnish intellectual food, they would be better prepared for the undertaking than an emergency would find them at present.

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THE BRAIN AND IMMORTALITY.

In the columns of the Literary Digest for February appears an article making reference to and giving copious extracts from another written by Hugh MacColl—evidently a Scotchman—and previously published in The Hibbert Journal, at London, in which the author undertakes to upset the entire materialistic philosophy and claims to have successfully proven man's immortality, as a fact, from the processes of his own brain.

Whoever and whatever Hugh MacColl may be, the Blade knoweth not. We never heard of him before and if such an argument as that now produced by his brain is the best he can do it will be small loss to the universe if his theories prove untrue. He is evidently religious, deeply so, and imbued with an ambition either to make an ass of himself by displaying his ignorance or to fell the philosophy of Freethought at one fell swoop and establish himself persona grata with the heavenly hierarchy.

Among his principal motives for producing his article is an overweening desire to show himself as possessing a superior intellect to that owned by Ernest Haeckel, to show the latter wherein he is wrong, altogether wrong, and that if the German philosopher and scientist knows what is best for himself he will heed the unctions of the canny Scot and enter a general denial to all that he has heretofore written concerning the universe and its destiny. In fact it is the Monism of Haeckel that seems to hurt him most and he rushes into print to set Haeckel right anent the unknown and the unknowable.

The argument indulged in by this would-be critic turns altogether upon mental processes and from the physical changes that the human body undergoes in its ebbing and flowing, its attraction and repulsion, its casting off of old particles and taking on of the new, he pretends to have found the key to the solution of the problem of man's individual immortality and having thus demolished the citadels of the materialist, the notion of a personal, conscious, continued existence of the ego after death must, perforce, be true.

The whole argument is destroyed however by his opening statement in which he reasons thus:

"Once admit the existence of an invisible, intelligent creative power, or combination of powers, and the customary arguments against the possibility of a future life fall to the ground."

Aye, indeed, there's the rub. Once admit what is contended for and further argument is useless, for all is explained, although not understood. Admit any creative power or combination of powers and the mind is fit for treasons, stratagems and spoils. Neither the Monist, or the Atheist, is willing to make any such surrender of the first principles of human philosophy. Both know that the physical facts of the universe are against any such proposition and to make such an admission yields all that the advocates of Christianity, or orthodox religion, demands. While there may be much that the Monist, as well as the Atheist, does not understand, they would both be culpable to attempt an explanation by even inferring the existence of an "invisible, intelligent creative power, or combination of powers." Right at the outset MacColl begs the question and seeks to force the discussion upon a false premise. Then if his premises be false, even though his reasoning be good, how can he avoid arriving at false conclusions?

"The material brain with which our ego did its thinking a year ago has already passed clean away, and has been replaced by fresh material particles, forming a new brain, with which it does its thinking now. Yet does not the ego itself endure and remember much of the thinking which it performed with the aid of the brain that is no more? If the Atheist admits this, he surrenders his whole position.

"An ego that uses up one brain after another, or that passes from brain to brain as they succeed each other, from the birth of the first to the death of the last, can not be said to be inseparably connected with any one of the series. Either the ego of our personality and consciousness changes continually with the changing brain, so that every fresh brain has a fresh ego, or else this ego remains constant while the brain changes. Consider the consequences of the first alternative. Let us suppose that a murderer has been apprehended, found guilty, and condemned to death for a crime committed more than a year ago. Is not this a clear injustice? The really responsible ego has passed away with the brain that planned the crime; the present ego and the present brain should not be held responsible for a crime committed before they came into existence. But where is the barrister who would venture to take this line of argument in addressing the jury?"

In a nutshell this is his entire argument. All his reasoning is based upon the physical facts referred to. While he has, seemingly, penetrated, or rather let us say, attempted to penetrate, one of the mysteries of human life, he has not gone deep enough into the subject or has purposely avoided it to deceive his readers by not treading upon the soft spots.

Medical science has conclusively proven that the material body is in a constant stage of flux. That which is old and worn out, or dead particles of matter are being continually thrown off and new particles taking their place. It was once believed that by reason of this process our bodies underwent an entire change every seven years, but some now contend that the change is even more rapid. Instead of bolstering up his theories anent the doctrine of immortality, this process of flux, argues conversely and is decidedly against it.

When properly analyzed the flux theory furnishes an invulnerable argument against MacColl. For example let us take a scar upon any part of the body. Let us suppose it is received in infancy. How frequently have we heard it said that such a scar will be carried into the grave? And it is. There is no disputing such a fact. Then what does this prove? Simply this. The new particles of matter which the body takes on during the process of fluctuation assume precisely the shape, conformation and peculiarities, attributes and influences as the old particles. Just as the scar remains upon the surface of the body so the thought impressions upon the brain remain with us, some longer, some shorter, according to the force, depth and power of the impression made, just as the size, character and depth of the scar determines how long it shall exist. True some scars will fade, dim and fade away, to all intents and purposes. So will the memory fade and dim and give way. The impressions of childhood last longer and stand in bolder outline than the impressions of middle life because the brain, in infancy, was more capable of receiving impressions.

Further, the particles of matter do not undergo a change all at one time. The change is gradual and minute. At birth there is no sensation, no brain force, no brain power. As a matter of fact the brain is incapable. In extreme old age, the second "infancy,, is attained and again the brain is incapable. There is no sensation, no brain force. As it was in the beginning so it is in the end. Man came into the world a puking infant from an eternity of nothingness and he goes out of it in much the same fashion into another eternity of nothingness. Where he came from, where he is going to and what he will do when he gets there are yet unsolved problems in spite of MacColl, save and except as the materialist has solved and explained them. As man remembers nothing he did before he was born he is not likely to remember much after he is dead. Are we not told that "dead men tell no tales" and is it not true? Were it otherwise MacColl's murderer would be in a mighty bad fix.

To give a careful perusal to the statement quoted above is sufficient to convince any reasoning being that MacColl is stretching a point in order to make a point.

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T'IS A GLORIOUS THING TO BE FREE.

It is a glorious thing to be free and know that you are free.

So felt the slave when the shackles were struck from his hands and so must feel Rev. Madison C.

Peters, of New York, when he threw aside the chains of mental slavery with which his brain had been fettered so long.

Only the brave will give up a position of ease and luxury to brave public sentiment in matters of mentality. For thousands of years the Freethingers of the world have borne the brunt of this mighty battle, their feet have trod down the thons that others may pass on unwounded and they have blazed the trail up the mountain side of progress that they who followed after might easier travel.

Now we are prone to observe that one by one the stars are falling from the firmament of orthodoxy and leave only darkness and superstition behind them. In the quietude of night, gazing upward at the eternal vault above, we observe myriads of stars, like jewels set in the dark sky. For the most part these are immovable. In their relative position with the earth they are practically fixtures. Here and there one will shoot across the sky leaving a trail of light behind it, only to disappear, nervemore, perhaps, to be seen by human eyes. So it is with orthodoxy. One by one and here and there a star will flash in superstition's sky, it will shoot across the horizon of public view, leaving a flash of brilliancy in its wake, but upon finding that fetters are being forged to bind it and against which honest men revolt, they shoot at a tangent, drop from superstitions setting and struggle to be truly free. Only the strong will essay such a role and play the part to a glorious finish.

The history of the Christian pulpit, even in America, will bear sufficient witness to the truth of what is above stated. It is no surprise in these days of enlightenment for a Christian preacher to shake off the slimy reptile of orthodox Christianity, tired of its shams and its frauds, its fake and humbugs and step out into the broad light of intellectual freedom. The last and most important of all such cases is that of Dr. Madison C. Peters, until recently pastor of the Epiphany Baptist church in New York, who, denouncing the terrible strangle-hold which the money power had upon the pulpit, to the extent of dictating the utterances and controlling the speech of the preacher, he threw off the role of hypocrisy, and announced himself a free man. Listen to his words:

"I long for a freedom which no man can enjoy in a pulpit where a few men pay his salary and practically dictate what he shall say. The pulpit in America, with here and there a notable exception, is a coward's castle. The average preacher of modern times is not a representative of Christ but a paid chaplain of the privileged classes."

Well said, Dr. Peters, and how sadly true! Had such an utterance come from the Blade the Christian world would have doubted its truth. Coming from such a source its truth cannot be questioned for Dr. Peters has been there and Dr. Peters ought to know. Yet, in previous writings the Blade has made a similar assertion and backed by the above [...]nt the Blade again asserts that no preacher can be free whose conscience is in the hands of the rich members of his congregation and is compelled to preach just what they ask for or, in the alterna- lose his job. The mind cannot be free while it is chained to an orthodox post. Its owner cannot be free until he gives up the worship of mammon and turns to man for support and deliverance.

Dr. Peters is a brave man. He will doubtless be accorded a hearty reception on the American platform. If he will but now manifest sufficient courage to give up his ghosts and spooks as he has the Golden Calf, he can become a power for good in the land. Otherwise his career is worse than wasted. If he continues to preach orthodox Christianity he might as well have remained in the pulpit, for it makes little difference as to what influences its promulgation. Its propaganda may be bought by gold or actuated by simple, honest belief, the result of the propaganda is one and the same.

Come what may of this latest abandonment and denouncing of the pulpit it is bound to exert a disaster upon Christianity and corroborates the arguments so frequently advanced by Freethinkers.

After all, Dr. Peters will find that it is really a glorious thing to be really and truly free.

* * * *

CHRISTIANITY BRUTALIZING.

The brutal impiety and moral depravity of the Christian religion is made clearly manifest when we reflect upon the fact that its foundation was laid in adultery and its pinnacle capped with murder.

Were any arguments need to satisfy the inquiring mind that the demoralizing influences of such a religion is in capable of being fairly and accurately estimated, none other would be necessary to convince them. No other religious system known to man ever had such an origin or reached such an end. It is no answer to say that what we universally condemn if committed by man is commendable when done by a god. If the example is worth anything to mankind it should be a good example, an example that is wholesome, an example no man need hesitate to follow. To imitate either the beginning or the end of the Christian religion would be to subject yourself to penal punishment.

Christianity had its origin in the miraculous conception of Mary by a spook, without which no Christ could have walked the earth, and its ultimate was laid in his murder upon the cross. Adultery and murder. Both inspired. The inception and close bathed in crime. Both were contrary to the Mosaic law and both are in violation of the statutory law of every state in the American Union. If the Christian religion was really a necessity and it had been ordained by a laving and merciful God, he could have laid its foundations in love and watered it with life. Then the race would be self-redeemed by the life of all and not a moiety left to a chance salvation because of the death of one. There is no joy in death, especially when that death is encompassed by suffering and brutality.

Had the Christian system been built on any other plan it could boast a higher human ideal than it now teaches. The demand of humanity is for a reconstruction, not destruction, a reformation, a reshaping, a renewing and a rebuilding. All that Christian worship can now proclaim is a petrified, spiritless ritualism.

It has been well said that ye cannot gather figs of thorns nor grapes of thistles and morality can not emanate from that which had its inception in immortality. The pure cannot be extracted from the notoriously impure. Good does not flow from evil sources. Had a kind and loving God desired to establish a religion among men he would have built it upon kindness and in love itself. The real would have made a greater dominant factor than the unreal. There is plenty of the beautiful in Nature upon which to build a religion, even were a religion necessary, without resorting to criminal methods to build and foster it. The very fact that the Christian religion is built upon such a notoriously bad foundation acts as a repellant to sober-minded and thoughtful people which will account for so much educated unbelief in Christianity in the world.

Are not the criticisms here offered enough to suggest the impossibility of the claim that Christianity is God-given? Why such a religious system could find an origin only in the brain of devils, unclean harpies, minions of hell's domain. It does not seem possible that humanity could have invented for it is a disgrace to its author, a stigma upon those who founded it. It suggests cruelty and suffering without any corresponding gain. It is an insult to the God it pretends to worship and a curse to mankind. One wonders why it could exist so long without being exposed.

Did man need a religion, something to worship, something to praise and glorify, let him build one of purely human ideals, make humanity his god, love of the race his guiding force and a striving for happiness his principal aim. If there be a God he does not need our love and the Christian God does not deserve it. Man both needs and deserves it and why not give it to man? Man will appreciate it. God does not. Man will return it. God will not.

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NECESSARY CRITICISM.

Only by the just and fearless criticism of our friends may we learn our faults. Sometimes a fault may be known, felt, realized, and yet allowed to pass unheeded for the simple reason that they are tolerated, passed over and accepted without complaint. To be constantly flattered and praised has a tendency to spoil. Praise, when praise is deserving, is eminently just and proper and it gives encouragement. It is always gratifying to know that personal effort is being appreciated. The mechanic strives for better things when the machine, or structure he has builded, gives pleasure and satisfaction to those for whom it was built. So when a paper, periodical or magazine is pleasing to its readers there is some satisfaction to the publisher and editor.

The majority of letters that reach us from subscribers are letters of praise. We like to read them and then publish them that other people may know the opinions entertained and expressed. Seldom do we receive a complaint, and occasionally a little criticism. As a general rule the latter has been concerned with the make-up, the appearance of the Blade, not with the subject matter, the argument, or the information printed and published. To a great extent this criticism is just, well founded and not altogether without cause.

In this week's issue is a letter from Dr. Wilson complaining of the proof-reading. We expected it. We know that typographical errors will creep into the columns of any paper and the Blade is no exception. We have tried to keep such errors out of the Blade but have failed. The employment of a proof-reader is suggested, but our friends must know that such is an impossibility under existing conditions. The Blade is not on a paying basis. We receive no pay for our labor and in addition to editing all copy, correcting letters, writing the heads, writing the editorial contributions each week, we have to read all the proof and then trust to the linotype operator to make the necessary correction. When the proof has been read we then, as a rule, leave the paper to the printers to make up while we turn our attention to other labor that we may earn enough to live on and meet expenses. True, this is publishing under difficulties but we work on in the hope that a year will yet bring us to that point where we can give our entire time and attention to the Blade, engage a competent proof-reader, or, at least, have to the time necessary to attend to it all ourselves.

Now as to the Paine issue. Dr. Wilson wisely suggests that such an issue, while pleasing and gratifying to Freethinkers, ought to be placed in the hands of the orthodox. The question is how to get it there? We have about one thousand copies of that issue left, for while the demand for extra copies has been fairly good, something less than one thousand have been asked for. Could one thousand preachers, or Sunday school teachers, be made the recipients of an issue of that memorial, what good might be accomplished! Another way is to send ten cents and names of two friends who do not take the Blade. We could send out the copies and benefit the friends thereby and at the same time some of them might be induced to subscribe.

The general opinion seems to be that the Paine memorial ought to be given a wider circulation and we feel the same way. The pamphlet is now ready for distribution and orders will be immediately filled at ten cents each or twelve copies for one dollar. We have printed two thousand of these pamphlets and we hope to have to print ten thousand more.

POLITICS

CHRIST'S HANDMAID

Hoosier Senator Preaches Resistance To French Separation Law and Deals In a Joblot of Worn Out Platitudes.

GETS A GENTLE ROAST FROM A BLADE WRITER.

(BY JOHN F. CLARKE.)

The Great Hoosier Senator, Beveridge, as chief entertainer and post-prandial funny boy at the banquet of the Carroll Institute Club, of Washington City, paid his respects to Atheism. The name Carroll, in or near Maryland, suggests Roman Catholicism. Senator Beveridge tickled the spiritual palates of the guests and members of the club with some pretty platitudes. He declared that the end sought by France was to "dethrone the Savior of the world, etc." I would like to call the noble Senator's attention to the fact tha Atheism will not play the role of Don Quixote, and dethrone the Chief Hero of Poetry.

Christianity is ever calling to Atheism: "There it is! Don't you see it?" "I see nothing but the usual order of things," answers Atheism. "O! there He is, see His bleeding brow, thorn pierced! See the nail holes in His hands! See the precious wounded feet! See the vinegar on His tongue! See the holy agony! DON'T YOU SEE?"

"No," says Atheism, "I see naught but your extacy." Senator Beveridge exclaimed: "I wonder if the men who talk so boldly of exterminatihg faith understand what would happen if that faith were dethroned. How long do you suppose the republic would last if the churches were turned into factories and priests—ministers of the same Gospel—ceased for ever their holy vocation? How long would society itself endure?" No doubt his hearers answered the Senator's questions as he desired them. The world will pay little heed to them. Society would change somewhat if no longer pestered with the priests, but would not crumble in sympathy with their exit. There are many people who do not attend church and who do not seem to lose anything by such abstinance. On the other hand, many who mix religion in every phase of life are always in difficulties. The chief guys in religion also make more trouble than joy for their people. Suppose, for Mr. Beveridge's pleasure, we put steeples on all our factories and pulpit, in all stores and just let Jehovah to his heart's content. How long would it take those of us who get thin on a diet of faith to die of too much of a good thing? Senator Beveridge is "a amoosin' cuss." It looks suspicious to see so many Protestants firing off roman candles on slight provocation. The Hoosier Senator would like to catch Atheists and stuff them with Christianity as Jews suff geese with corn. When the geese will not eat the Jws hold them and ram the corn down their throat with the forefinger.

HOW THOMAS PAINE WAS HONORED

In the Quaint Old Quaker City On the Anniversary of His Birthday. A Splendid Program Given.

As the Blade published a Paine number I thought you might be interested to learn that two Paine organizations on contemplating of becoming one organization that Dr. M. D. Conway was elected President; Dr. E. B. Foote, Jr., Treasurer, and J. B. Elliott, Secretary. There were about 200 guests at the dinner of the Surise Club on the Paine night.

Our association is desirous of increasing our membership and desires all who interested in the celebration of the memorial services to Thomas Paine in 1909 and we would like as many as possible to give a chapter of their conversion to the philosophy of Thomas Paine. The Blade by calling attention to the work of the Paine associations can do as much for liberal thought as the religious press did for the Torrey and Alexander outfit did for Christianity and the abuse and misreprenstation of Freethought. There ought to be in Cincinnati a branch of the Paine association. They should send Dr. J. B. Wilson to New York to represent them and I am quite sure that the Sunrise Club would extend to him a warm welcome.

Registration, 25 cents; dues, $1.00 per year.

RADICAL LEAGUE
Organized for Free Discussion of Religious Subjects Sun—Day—
2:30 P. M.
LEWARS' HALL
S. E. Cor. 9th and Spring Garden Sts., Philadelphia.
Thomas Griffith, President.
J. B. Elliott, Secy. Lecture Committee.

THOMAS PAINE MEMORIAL MEETING
January 28, 1906.
PROGRAM.

Recitation—Birth of the Declaration of Independence — Lippard — Prof.

About Ben Adhem, Leigh Hunt—Mr. S. M. Jones.

Thomas Paine and Benjamin Franklin, Their Religion a Comparison, Mr. Hugh F. Monroe.

The Home of Robert Burns, Ingersoll—Mr. Frank Walker.

Thomas Paine and Thomas Jefferson, Theist and Atheist—An Analysis—James Robinson.

Death of An Atheist—Shelly—Mr. S. M. Jones.

Oration—The Real Thomas Paine—Mr. J. C. Hannon.

Benediction—Mr. Frank Walker.

JESUS

STILL A MYTH

Had Taken a Wrong Starting Point In Former Articles On Subject and Getting Cue From Blade Makes Another Tack.

HERD DEAD 300 YEARS BEFORE LUKE'S CRUCIFIXION.

(BY E. LEWIS.)

Editor Hughes:—In my former letters to the Blade concerning the supposed birth of Jesus called the Christ and the slaughter of the innocent, by Herod the King, I had, with some care, collected what evidence I could readily find to rebut what others had written on the subject and put it in form as I thought at the time sufficiently plain to convence all close readers of the Blade and the Bible. But thanks to Editor Hughes for suggesting to us that the person called Jesus the Christ must be of the seed and lineage of David the King, then it was that I realized my mistake. Now in the evidence, I had used the supposed birth of Jesus as a stationary point to distribute evidence from, instead of using. David the King as the distributing point, and let Jesus get there if he can on the evidence produced.

Herod being a historical character and a man that no self-respecting person would bid high on as a reputable man, and as widely known by reputation as any man in the New Testament.

I naturally made that my base of action without mature thought:

The existence of King David and his kingship is an incontrovertible fact in history. No Holy Ghost business about it. While the existence of the man called Jesus the Christ is altogether without evidence worthy of consideration.

With Matthews writings I had brought King David's time, 179 years this way in history and had his reign begin 24 years before the end of Ahab's. Reign in order to make Matthew's, twenty-eight generations reach ti the death of Herod and meet the Holy Ghost conception business to fit Matthew's story. Herod was not born until more than a century after Ahabs time.

With Luke's writings and his 43 generations I had chased David away back to within eight years of the death of Moses, and 321 years beyond the time David was made King over Isreal. I knew that David did not belong at either location but I wanted to show the ridiculousness of their contention.

Taking Matthew's 28 generations they cover 933 1-5 years and send the birth of Jesus back to within 38 years of the death of Alexander the Great or 179 years previous to the death of Herod the King. Herod was not born for more than a century after that date. Yet Matthew has Herod there chasing Joseph and Mark and the child Jesus down into Egypt trying to get a whack at him to kill him through jealousy, that is the most remarkable case of precaution I ever read of, but such is the inspired word of God. I wonder what sort of a mess the uninspired word of God would be, if we could only find it.

Luke says there is 43 generations from David (or the death of Saul) to the birth of Jesus, that covers 1433 1-3 years and reaches down this way in history 500 years this side of Matthew's 933 1-3 years and into the reign of King Florus, the last Jewish King that over reigned in Judea and who caused Titus to destroy erusalem and the ews as a nation. King Florus joined with the bad element who were robbing plundering and murdering and persuaded the eJws to make war on the Romans. So Titus destroyed the city and the Jews as a nation, that was 1180½ years after the death of Saul (or the ascension of David to the throne) and 253 years prior to the time Luke says Jesus was born in Bethlehem of Judea. Conceived of the same Holy Ghost. Born of the same Virgin Mary. Tried and convicted and sentence by the same Pilot. Crucified by the same crowd, laid in the same tomb, guarded by the same squad of soldiers. Resurrected and skinned out the second night and Luke says he ascended up to heaven and sit on the right hand of God, but Matthew says he did not ascend. That crucifixtion occurred 500 years after Matthew has been crucified, and 321 years after Pilot's time in history. With this record, than could Herod be mixed up with the slaughter of the innocents Herod was dead and his bones was dust three centuries before Luke's time of crucifixion arrived. Now, I think I have found an alibi for Herod, and he stands thoroughly acquitted of all charges made against him in the writings of Matthew and Luke, as recorded in the New Testament an anonymous and dateless book of doubtful reputation.

From death of David to the death of Herod the King 1112 years. From death of Sault to time Matthew has Jesus crucified 933 1-3 years. Matthew's 933 1-3 years did not reach Herod the King by 179 years.

From the death of Saul to taking of Jerusalem by Titus 1180 years. From death of Saul to death of Herod the King 112 years. Jerusalem taken by Titus after Herod's death 68 years.

From the death of Saul to the time Luke has Jesus crucified 1433½ years. From death of Sault to time Matthew has Jesus crucified 933 1-3 years. Dicerence between Matthew and Luke in time of crucifixion 500 years.

Luke 43 generation covers from death of Saul 1433 1-3 years. From death of Saul to time Titus took eJrusalem 1180 years. Luke has Jesus crucified after Titus took Jerusalem 253 years. And after the death of Herod the King 321 years. And no Jesus in Palestine in all that 253 years.

I have given the facts as I have found them and submit them without comment for the present and await criticism, if there be any.

ADDENDA TO PAINE MEMORIAL

Postscript To An Article In the Paine Issue That Reached Us Too Late To Get Insertion.

(BY C. AMORY STEVENS.)

Had I still with me the Paine letter which I mailed you on the 25th, even though adding to its length, on page 5, line 1 6 after the word alliance (the last word on that line) I would insert the following, to-wit:

"Abraham Lincoln was a close student of Thomas Paine. 'I never tire of reading Paine,' he said. Lincoln's Gettysberg address, that proves his nobility of soul, breathes the spirit of his great teacher who wrote 'The Rights of Man.' Who intelligent and just would for one moment compare the judgment of the truly great minds referred to with that of our twentieth century church vote and Teddy bear hunter, as to the real character of Thomas Paine. Roosevelt and his Catholic friends may continue to describe the world's greatest educator as 'a filthy little Atheist,' but the intelligent well know what unworthy motives, prejudice and ignorance prompt that defamation. Thomas Paine planted so firmly the tree of mental freedom that from its growing branches, humanity, science and usefulness will ever develop and uplift the human race."

Solid Truth Well Told.

Milwaukee.—Find enclosed the sum of $5.50 for Rome Books and extra papers which you sent me last month. Every good Freethinker ought to invest in the Rome books and give them away as presents so to brighten some of our foolish Christian slaves and let them read with their own eyes how they are being duped by their holy fathers and ministers that are merely in for the dollars. They can work like everybody else, but as long as we have fools they enjoy life easy.—LOUIS A. MANZ.

A Good Investment.

Lockport, N. Y.—Please send me at once Dr. Wilson's Rome Book, etc. Think the price is $1.25. I read the Blade and send it to friends. Have one or two but can't find the piece. If the book is more let me know and I will send it. I know I am away back on my subscription for Blade. Send bill at once and I will lose no time in sending it. I am a fat, slow old bachelor, so kindly make allowance for such things. I enjoy reading the Blade. It looks as if I did not enjoy paying for it. Tell me the amount and I will get a gait on me.—O. W. HANNIGAN.

FUNERAL ADDRESS

(Continued From Page One)

age of 84. Nature was kind to her because she lived a life in harmony with nature. She was well informed, benevolent, optimistic, kind and loving. Good humor shone in her countenance, and her presence was like a ray of sunshine. She was in sympathy with all that was noble and good, lived life to the full and assisted others to nobler heights. She thought kindly of those who differed from her, and was charitable toward human mistake and error. She was a loving mother, whose children rise up and call her blessed. She was the kind of woman the world will ever need for its health, happiness, peace and progress.

Where has the soul of this good woman gone? The Christian reply is: "She believed not. She has gone to suffer forever and ever in a fire that is never quenched."

My reply is: "I do not know—for who shall bring man to see what shall come after him?"

Whether the black night of death be bordered with the golden shadows of the morning of immortality for us all, or whether the silence of the grave be an eternal silence, or whether the future consists of a heaven for a self-selected few, and an everlasting hell for those not classed as good company. I know nothing about it. I have never seen any one who either did know or could tell anything about it. I am familiar, however, with brazen assertion and endless pretense of those who profess to know.

Only Intelligent Guide.

The facts are that it is not good for us to know, and nature never intended that we should know. Therefore, the only intelligent guide to human action is to live for and make the best of this life; do duty for duty's sake and not for a reward in some ther world of which we know nothing... ll, we should be honest with our own thoughts. Whatever the other life may be, it is surely not to be attained by repudiating our reason, soaking our senses in superstition and by preaching and perpetuating the preposterous.

If there be another state of existence for which I sincerely hope, there can be only one sane solution to it—that is, we will all live and progress together there as here—else God made a mistake in making this world.

The only just conception is a chance for all alike, beginning there where we left off here. Our rewards, then, will be based upon the progress made in this life and our punishments based upon nondevelopment and the retarded growth resulting from the same.

Strange that fairly intelligent people can not perceive that no greater act of cruelty and injustice could be possible to God than to create man imperfect, and then damn him for the imperfection of a God more monstrous than that he should bring human beings into this life—bring them here without any choice, wish or desire of their own—create them in sin and evil, endow them unequally, expose them to merciless elements, make life a conflict and savage struggle for existence, then take them out without any choice, wish or desire of their own, and condemn them to endless, everlasting tortures.

Reverence For God.

The reverence for such a God marks the almost immeasurable stupidity and credulity of the minds of men. Nothing more plainly illustrates man's incapacity to reason, observe and weigh.

Strange that it has taken him so many centuries to perceive that worship and praise of such a god is on a level, intellectually, with the growl and bray of the beast.

Is it any wonder that the world was plunged in intellectual darkness for so many centuries and that man's progress has been so painful and slow?

While the heretical portion of Christianity is beginning to be ashamed of its monstrous hell, still, it is generally clung to, for the reason that it is Christianity's best money-making dogma. But the time is not far distant when this horrible doctrine will be wholly abandoned, and with the abandonment of its horrible hell will also go its fantastical heaven. Then men and women will begin to reason sanely on the great questions of life, death and the future.

For myself, I can imagine no hell as heartless and selfish as the Christian heaven. I would not condemn my worst enemy to such a place.

A Mother's Love.

If there be anything immortal it is mother love. Mother love clings to her wayward son in this life, no matter how he offend. No Christian mother could be happy in heaven knowing that the child of her heart is writhing in eternal anguish, either of body or mind. But if they are happy there, under such conditions, as we are taught, then the angels of heaven have brains of lead and hearts of ice.

Reaching across the graves of buried love to the green hills of Paradise, and by the bright waters of the river of life, our lips would grow parched, our feet weary and steeped in sorrow our souls if those we loved here be absent there.

There is no heaven and there is no hell except in the morbid imaginations of men—"for who shall bring men to see what shall come after them?"

With all such fearful and foolish views of the future the mind of the agnostic is not in the least disturbed.

Of all beliefs regarding the future none so kind and loving as agnosticism. It does not ostracize or persecute for opposing opinions. It neither affirms nor denies another existence. It simply and honestly says, I don't know. It does not attempt to destroy belief in another life, but offers unlimited hope to those who desire to live beyond the grave. It has no heaven and it has no hell. Its only future is one of human progress and possibility free and open to all. It would not give pain to a human being in this life, nor decree that any one should suffer pain in any other life.

Agnostic Not Shut Out.

The agnostic does not shut himself in a shining mansion, behind an unscalable wall, and selfishly glut himself upon happiness throughout all eternity. There are no walls and no gates and no bars to his future. There, as here, he will enjoy no happiness that he will not want to share with all of earth's unfortunates—made so by climate, environment, heredity and disease. For these tender and humane reasons agnosticism must recommend itself to every thinking and loving person. It must command intellectual respect, because the agnostic aims at the truth. He says he does not know, because he doesn't know. The Christian says he knows knowing that he doesn't know.

Agnosticism is bound to prove a great boon to humanity. Its compensation for tearing down the present morbid, monstrous, selfish view of the future will consist in reshaping men's judgments so they will have a better understanding of this life, and so enable them to divert the immense amount of energy, talent, time and money, now directed toward a future of which we know nothing, to the living, suffering, agonizing present to which we are bound.

Human energy and thought are taxed to the utmost here, and still this life is far, very far, from what it should be. All energy, therefore, expended on any other life is but foolish waste and wear.

Men may go on as they are now doing, maintaining their many ancient, wornout and wrangling creeds and inventing new ones; still the future will be as 'twill be, in spite of them, and as though they never had been.

The belief in immortality is a beautiful belief, and a normal desire; but Christianity did not discover it, nor hath Christianity a first mortgage on it. The idea of immortality is as old as the intelligence of man, and was born of the love of the human heart, and no religion, whatsoever, hath a controlling interest in it.

We agnostics and freethinkers do not oppose belief in another existence. What we do oppose is that a small fraction of imperfect humanity should assume to hold a corner on the future; that upon such false assumption they should make a commercialism of it, and build up a political institution out of it, and a fashionable society organized for honor, profit and power.

We object to misdirecting the minds of childhood and to the imposition on ignorance by working on its fears.

If there is a future we agnostics will have the same right to be there and enjoy its good things that nature accords to us and bestows upon us here.

Those who differ may continue to swell with the importance of their own piety and the virtue of their own belief, and go on parceling out an exclusive heaven for themselves, but all thinking people know that nature is impartial and indifferent to sects. They know that nature is not in the habit of changing her principles here to accommodate the opinions of wrangling theologians, and that it is hardly likely that she will begin it "over younder."

We do not look upon the grave as the gateway to sorrow but as the gateway of peace. If it be the portal which opens to us, and we to it, a new world of progress and knowledge, great, indeed, will be our joy.

If it be the portal which admits us to eternal silence, then, as philosophers, we have this consolation: it shuts from us all the mockeries of the world.

We should all be thankful that among the many kindnesses of nature she hath given, for all our heartaches and frailties and afflictions, the open refuge of the grave.

Instead of fearing death, we needs be thankful for the inestimable privilege of laying aside the burden of life, for life becomes sooner or later—"A burden, an echo among ruins. Sooner or later we grow weary, and covet for our bleeding feet and broken hearts the comfort of the grave."

Life has no good unmixed with evil. The laurel twines itself only about haggard and aching brows. The great waves of despair beat ever against the citadel of joy until we are glad to fold the darkness about us, and go down to the narrow house, there, at least, to rest.

There we forget the fullness of sorrow that is in the world.

There we hear no more the moaning that has run through the universe since the downward beating of the starry wings of Lucifer brought the echoes from below.

The morning goes and comes again and again, but visits our eyelids with no unwelcome light. The sobbing rains of springtime beautify with flowers the covering that is over us; the dry leaves of autumn drop down and the white snows of winter settle over the grave mound like the sheet over the newly dead; but to the pale sleepers it is all the same, for there is no work nor device, nor wisdom nor knowledge in the grave.

It is the one port where the storms of life never beat, and where the forms which have been tossed on its turbulent waves rest quiet forevermore.

There is no moaning, no pain in the sweet sleep into which our friend has fallen. She had no fears—we have no fears. The future will be as 'twill be, and all is as well with her as usual.

Let us learn of her life. Let us all so live that when the sun of our lives goes down, and the twilight of age falls around us, our passing will be gilt with all the glories and splendors of gold and purple skies—drawing, as it were, our past lives of good deeds and kind words and sincere brave thoughts in shining garments all around us, and so may we pass into realms new and enchanting, progressive and eternal.

We will now convey the form of this once loving mother, upright and exemplary woman to the warm embrace of this beauteous earth, pulsing, passionate, pregnant with mystery, palpitating with life, conscious with color and sensuous with song.

Into that temple of silence we lay her, where, blended, lie friend and foe, oppressor and oppressed, King and vassal, millionaire and pauper sinner and saint—the reconciling grave.

To me, no vision so peaceful, no sight so restful, as a wooded vale, flower flecked and furrowed with rifted rows of grassy graves—paths for the starlight, beds for the tired winds, haunts for rose odors and dells for the dreamy silences.

Among these sweetest and subtlest of nature's influences, we lay this life-wearied body down.

Again I say of the future—it is not for us to know—we can not know. "For who shall bring men to see what shall come after them?"

Still it is left us to hope; and above her new-made grave may hope, like a star of love, rise blushing on the threshold of the night.

At the Grave.

We now lay this time-worn body to its last and final rest, in the common bed of all. For many years it was a temple of sunlight, a palace of thought, a shrine of love.

While delicate and affectionate memories fill our hearts, as we observe her cold form being lowered from our sights still we mourn not her passing. For her to have lived, longer, would have been to suffer the pains and weariness of age.

She is resting—sweetly resting.

We honor her memory for the respect she commanded among men. We pay her the tribute and homage, due to motherhood, and a fine moral example. From this example, let us all profit. Let us, likewise—

So live, that when our summons come
To join the innumerable throng that leads
To the pale realms of shade, we go not,
Like the quarry slave, scourged to his dungeon,
But, like her,
Sustained and soothed by an unfaltering trust,
Approach our graves like one who wraps
The drapery of his couch about him,
And lies down to pleasant dreams.

We Will Use It.

Bartow, Fla.—I enclose you a clipping from the daily Tampa Tribune, which, I am sure, will make good reading for the Blue Grass Blade. Tis a good sign to see non-sectarian papers which depend on the public for support to get independent enough to print such articles. Please print it and return it to me.—L. N. CRIGLER.

NINE DEMANDS OF WOMAN

(Continued From Page One.)

line as easy water runs down hill, if the right of a child to know its own father under all circumstances was established and this right never possible of violation. Will the mental athletees in the Blade please dny our stand if they can and substantiate their denials to us personally. Communications will be respectfully considered by both our organizations if addressed to either (nancial secretary) Anna Ehrenberg, 210 Winston street, or (corresponding secretary) Helen Philbrick, corner Amabel and Dayton avenue.

We enclose subscription fee for the Blade to be sent to (secretary S. S. P. A.) Teressa Gesner, 1924 West Twenty-first street.

Cordially (headquarters) W. I. S. C. and S. S. P. A., Los Angeles, Cal.

OUR LETTER BOX

The Priesthood In France.

Los Angeles, Cal.—I do not know if you read the daily papers or not but any how I want to call your attention to an article published here in yesterday's Los Angeles Examiner, December 20th. You are aware that the French government has a fight on its hands to make that foreign dago king and his French traitors of priests obey the laws of their own country instead of taking orders from a foreign king as against their own country and laws. Now the case is this, a Captain Magniese was ordered out to enforce order and compel those foreign priests to obey French law as they are established in France and making money in their business honestly or otherwise. I incline to the otherwise and this traitor captain refused to do as he was ordered by his superior officer. He said he would not commit sacrilege and break the vow he took at his first communion when he eat his breakfast of holy dough. Now what I want to call your particular attention to is the fact that these priests make children swear to be false to their own country and government when they are so young that they do not know the nature of an oath or the kind of an oath they swear o and it is just the same here with that gang of foreign priests.

Now this Captain Magniese has been in the employ of the French government and it is to be supposed that he took an oath to be true to the French government when he entered the service as an officer of that government and this oath he took when he was a man and knew the nature of an oath and yet he has been and is a traitor and a perjurer in the eyes of honest men and an officer in the French army as the oath he swore to or what he calls a vow he took when he was a child and did not know actually what he was doing is more binding on hm than the oath he took when he entered the service of the French government as an officer. His foreign dago owner-king never paid him one cent to be true to him. It is quite the other way, he has to pay to maintain that traitor making scrub and the government that pays him well for his services he is a traitor to. Now what can any honest thinking man think when reading of such peyrey taught to little children to make Benedict Arnolds of them when they are too young to know the crime they commit and yet it is not their fault, it is the fault of their parents who allow those followers of a foreign king to come either to this country or France or any other country and prostitute the children to such a doctrine, to teach them to be traitors to their own country and government while they are so young that they do not know the consequences and it is for that reason that the priests condemns our public schools which do not teach anything else but patriotism. In the light of this Captain Magniese episode in France the Americn people, and especially the Freethinkers and Liberals, should act at once and regulate this question.—ALBERT LAWRENCE.

Another Jolly For Wilson.

Bronston, Ky.—I want to congratulate Dr J B Wilson for his address delivered in the Congregational Church, Cincinnati, and published in the Blade of December 16 It is, in my estimation the grandest address that I ave ever read with the exception of some of Robert G. Ingersoll's addresses. I believe it will do an immense amount of good to the people of the United States of America and to the whole civilized world. I honestly believe that the belief in a personal God, who made all that there is, and can answer or reject a prayer of a person, has been one of the greatest stumbling blocks that the human race has ever encountered. Why! Oh why! has this belief in a personal God lasted so long and why is it so popular to day?

Dr. Wilson in his address and writings has shown that priest craft humbugged the people from the days of Constantine, for one thousand years, which includes what is known as the dark ages. At the end of the dark ages priest craft and king craft were at their zenith. History clearly shows that from the year 1300 priest and king craft have been slowly at first, but greatly increasing every century in losing their power and prestige. Just think of it at the end of the dark ages no king or emperor had power to reign over his subjects unless he had the authority from the Pope at Rome. Six hundred years have passed since then and the Pope is still at Rome, and . will leave it to the people of the civilized world to say if he is as popular and has he as much authority now as he had then.

How are we being humbugged today. Well I'll tell you how it is done. President Roosevelt orders us all to assemble at our places of worship on the 29th of November, 1906, and return thanks to Almighty God for all the blessings that we have enjoyed for the last year. Well I contend that there is no greater humbug than that very order or proclamation. It was ordered in the interest of priest craft and king craft. We owe all the blessing we enjoy to nature and our fellowman. To whom do we owe thanks for the invention of the telescope to God or to Balileo; of printing to God or to Guttenberg; of the sewing machine to God or to Elias Howe; of the cotton gin to God or to Whitney, and so on of all the great inventions of scientific men up to the present day. In the town of Burnside, Ky., in sight of where I live, a man by the name of B. W. Lord, is running a veneer factory. On yesterday he enclosed in envelope two weeks extra wages as a present to each one of his employes who had been with him for the last year the presents amounting in all to a little over six hundred dollars. To whom s ould these employes return thanks to Mr. Lord up in the New Jerusalem or to Mr. Lord, of Burnside, Ky?

We, as a nation, must quit praying to our depending on God for any hing. We must see to it that our sons are early taught to be self reliant, to be truthful, honest sober and industrious and by all means to be kind and good to their wives and children. To our daughters we must see that they are early educated as our sons with the additional accomplishments of all that constitutes good and useful society. We must teach them to be and do and act so that others will love them. Love is not generally understood. It was a wrong command that Christ, in the New Testament, gave to his deciples that they must love one another. He ought to have commanded them to act so that ohers would be compelled to love them. You can't love or hate of your own will. A man has to act so you will love him or act so you will hate him. There are no two ways about it. A great many people believe that love may be acquired by a person like a knowledge of astronomy or any other science, but it does not come that way. Love has to be produced by the appearance and acts of others.—J. N. BROWN.

From a Western Worker.

Los Angeles, Cal.—Noting the very evident breadth of mind in your staff which admits the Socialist arguments so freely, we have confidence that you will make editorial notice of our new and brave undertaking. We enclose copy of our letter to Truth Seeker to give you an idea of how we stand. We shall try to get other papers to help us widen our class borders, but have made our first appeals to you. We mean actual business, and with our home press under seal how can ehovah Comstock or Goodwin lay a finger on us? If we can make up a few strong women in each city and town to co-operate with our local here and form others, Jehovah and Comstock will think the devils got 'em, for one or two fully awake to what we can show them will be like a fire brand among the others. We are using your late article in the Blade on "What a Woman's Tongue Can Do" in our W. Social Union tomorrow. Our mind is waking up to the fact that stronger work by women is possible and that till they stand up men are hand-tied.—TERESSA GESNEY.

Moving the House of God.

Birmingham, Ala.—I am a housemover. Sometime ago I was called to bid on the moving of a church house. One old deacon said that he did not want Lawrence because God would not have him. A voice from the rear said that neither God nor devil would have Lawrence afraid that he would roll their kingdom away. This leaves me in a devil of a fix. Guess that I will start a colony of my own. I am on my knees more than most people, but pray less, at least my prayers are not very fervent unless I bump my head and I have bumped my head so much that it is calloused. I got the job of moving the church. This old deacon came around and flattered me considerably—said that I would make an earnest worker for the Lamb if converted. I told him that I worked on a lamb one Sunday and it died. Good day. Organization is surely best for us some one said if any one wish to give. The cause is in shape to receive and let us start an orphans home. And the badge, yes, I would be glad to wear one to church. I am charged with being an infidel in the courts at Birmingham and asked to take it back, but excuse me, I won't tell what I said.—L. M LAWRENCE.

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